THE SISTERS OF OUR LADY OF CHARITY OF REFUGE (MONASTERY OF THE GOOD SHEPHERD)

Founded 1641 by St. John Eudes at Caen, France, for instruction of those seeking training and re-adjustment, and for the education of destitute children. The Order (cloistered) spread rapidly through Europe, then to U.S.A., and to Ottawa. In 1855, Mother St. Jerome Tourneux came from Rennes, France, to Buffalo, N.Y., as Superior of convent there. In 1866 she established convent in Ottawa, coming to Toronto in 1875 where house was established at request of Archbishop Lynch.

1641

THE SISTERS OF OUR LADY OF CHARITY OF REFUGE (MONASTERY OF THE GOOD SHEPHERD)

Founded 1641 by St. John Eudes at Caen for the instruction of those who voluntarily placed themselves under their care for training and re-adjustment. They may also educate destitute children. Order spread rapidly through Europe, then to U.S.A. & to Ottawa. In 1875 Archbishop Lynch brought Order to Toronto. Foundress Mother St. Jerome Tourneux. They lived first on Bathurst street, then 1879 to present convent on West Lodge Avenue.

Superior at Rennes, France came to Buffalo from Rennes, France, established a convent in Ottawa 1866 before coming to Toronto.

HERRINGER, Letitia, b. Mildmay, Ont., 1888; dtr. Geo. Herringer & Catherine O'Reilly (dtr. Wm. O'Reilly, The Gore of Toronto twp.); e. Loretto Academy, Guelph; Sister M. Catherine; entered religion 1920, Monastery of the Good Shepherd, West Kildonan, Man.; 3 yrs. novititate Angers, France; Halifax 1923-6; West Kildonan 1926-

The Sisters of Our Lady of Charity of Refuge.
Monastery of the Good Shepherd.

Founded 1641 by St. John Eudes at Caen for the instruction of those who voluntarily placed themselves under their care ~~to reform and do penance~~ for training and re-adjustment. They may also educate destitute children ~~whose homes are undesirable~~. Order spread rapidly through Europe, then to U.S.A. & to Ottawa. In 1875 Archbishop Lynch brought Order to Toronto. Foundress Mother St. Jerome Tourneux. They lived first on Bathurst street, then 1879 to present Convent on West Lodge Avenue.

e. Loretto Academy, Guelph;

HERRINGER

Letitia, b. Baldwin, Ont., ..., 1888; dtr. of Geo. Herringer & Catherine O'Reilly, & granddaughter of Wm. O'Reilly of The Gore of Toronto twp.; Rev. Sister M. Catherine; entered religion 1920, Monastery of the Good Shepherd, West Kildonan Winnipeg, Man.; 3 yrs. - novitiate, Angers France; Halifax 1923-6; West Kildonan 1926-.

McDONOUGH

Margaret, b. Mimico, Ont., 1879...; dtr. of Luke McDonough & Margaret Collins (Toronto twp.); Rev. Sister M. de Pazzi; entered religion 1898, Monastery of the Good Shepherd, Toronto.

e. Dixie & Mimico;

Appendix for Nuns

The Sisters of Our Lady of Charity of Refuge.
Monastery of the Good Shepherd.

Founded 1641 by St. John Eudes at Caen for the instruction of those who voluntarily placed themselves under their care to reform and do penance. They may also educate children whose homes are undesirable. Order spread rapidly through Europe, then to U.S.A. & to Ottawa. 1875 Archbishop Lynch brought Order to Toronto. Foundress Mother St. Jerome Tourneux. They lived first on Bathurst St. then 1879 to present Convent on West Lodge Avenue.

O'HARA

Marie, b. Oakville, Ont., 1896; dtr. of Michael O'Hara & Catherine McCartney (Dixie); Rev. Sister M. St. Stanislaus; entered religion 1918, Monastery of the Good Shepherd, Toronto.

e. Dixie & Nimmico;

SANDFORD

Helen Teresa, b. Long Branch, Ont., 1881; dtr. of Martin Sandford & Sarah Johnston, Toronto twp.; Rev. Sister M. St. Dominic; entered religion 1903, Monastery of the Good Shepherd, Toronto.

N.D.S.

e. Dixie & Nimmico;

Herringer

Helen

According to name given me
on tree (by Mrs O'Donoghue) her
sister was Sister Mary Catherine
(Good Shepherd Convent)

REV. TIMOTHY MAGUIRE

Preached in Dixie R.C. Church during 1839-1844, died, buried below altar steps in old St. Paul's Church, Toronto.

Connected in any other way?

born Bellenstown, Co Meath. Entered society of Jesus and after 18 years came to America & officiated New York & Buffalo. In 1836 came to Upper Canada & in an infirm state of health and died in Toronto on 13 Nov. 1844. He was once on the mission W 5th line church.

Monastery of the Good Shepherd,
Toronto, July 30./1908.

W. Perkins-Bull Esq.
Meredith Crescent.
City.

Dear Mr Perkins-Bull,-

Sister Mary De Pazzi, Sister Mary Stanislaus and Sister Mary of St Dominic were educated in the Public Schools of Dixie and Mimico. They entered our Novitiate without taking any University degrees.

It would not conform to our rules of enclosure to submit photographs of any of our Sisters. Please excuse us on this point.

We offer our best wishes and prayers for the great Success of your book, and we wish to remain dear Mr. Perkins Bull,

Yours devotedly,
Mother Superior.

Sister M. de Pazzi McDonough,
daughter of Luke McDonough
and Margaret Collins.
Entered religion Oct. 7th. 1898.

Sister M. St. Dominic Sandford,
b. Long Branch
daughter of Martin Sandford
and Sarah Johnson.
Entered religion Aug. 25th. 1903.

Sister M. St. Stanislaus O'Hara,
b. Oakville
daughter of Michael O'Hara
and Catherine McCartney.
Entered religion Mar. 8th. 1918.

all Dixie Parish.

Copy of note sent Sts. St. Stanislaus
13/10/38.

Helen

To -

Rev. Sister M. Stanislaus,
Monastery of the Good Shepherd,
14 West Lodge Ave.,
TORONTO.

asked card Oct 17/38

Kindly look over the following biographical note, making any necessary corrections or additions.

Did your parents live in Dixie for a time, or was it just your mother's family who resided there? Just my Mother's family.

O'HARA, MARIE (Sister M. St. Stanislaus):
born Oakville, 1896; daughter Michael O'Hara & Catherine McCartney, Dixie; educated Dixie & Mimico Public Schools; entered Good Shepherd Monastery, Toronto, 1918.

Wm Perkins Bull

SCHOOL SISTERS OF NOTRE DAME

150

The Order of the School Sisters of Notre Dame is a transformation of the Notre Dame Order founded by Saint Peter Fourier at Mirecourt in France in the sixteenth century. Mother Alix LeClerc was the first Superioress of this cloistered Order, which was established for the education of girls of the wealthy class. At the time of the French Revolution, this Order was suppressed, its ninety convents in France and Germany were confiscated and the Sisters dispersed.

Right Reverend Bishop Wittmann of Ratisbon in Bavaria, and his pious friend Father Francis Sebastian Job deeply deplored the loss of these schools and convents, and therefore worked for the organization of a new body of Religious Teachers who would devote their lives to training and teaching, not the girls of the wealthy class, but those of the middle and poorer classes, especially in small towns and rural parishes.

To carry out their plan, they engaged three young ladies who had been pupils of the Notre Dame Order at the convent of Stadtamhof to teach a Girls' School in the diocese of Ratisbon. This little group, including Caroline Gerhardinger formed the first community of the re-established Order of the School Sisters of Notre Dame. Their holy Bishop instructed them in their duties as religious. Miss Gerhardinger was chosen Superioress, and was henceforth called Mother Theresa of Jesus, the first Mother General of the Order. The rules of Saint Peter Fourier were also adopted, but some modifications had to be made to meet the changed conditions of the times. These Rules were later ratified by the Holy See. The religious garb of Mother Alix LeClerc and her daughters was selected, because it was given to her in a vision by the Mother of God herself. While praying in her room one day, our Blessed Lady, clad in the habit of the Order with the Holy Child Jesus in her arms, appeared, and handing the Infant to the Foundress, she said: "Take Him and rear Him for me."

On October 24, 1833, the first convent was established at Neunburg vorm Wald. It was the Motherhouse for six years. King Louis I, of Bavaria, a great benefactor of the Order, insisted that the Motherhouse be built in Munich. He was greatly interested in promoting the cause of Catholicity in Europe and America. In 1847 members of the new Congregation were sent to the mission fields of America. Mother Theresa of Jesus herself accompanied four Sisters to Philadelphia where at the request of the Right Reverend Bishop O'Connor of Pittsburg, they took charge of the schools of that district. Mother Caroline, one of these missionaries, only twenty-three years old, was destined to become the Foundress of the Order in America.

A second group of Sisters arrived in 1848. Schools were opened at Pittsburg, Philadelphia, and Buffalo. Many foundations followed one another rapidly in the Eastern States, westward to Milwaukee, and later to Spokane. In 1850 the Motherhouse at Milwaukee was founded, and Sister Mary Caroline was appointed first Mother Superior of the Congregation in America. In 1876 the Congregation was divided into two provinces: the Western with the Motherhouse at Milwaukee, the Eastern with the Motherhouse at Baltimore. In 1895, the Southern Province was formed with the Motherhouse at St. Louis. The Northwestern Province, a division of the Western, was established in 1912, with the Motherhouse at Mankato, Minnesota.

At the time of Mother Caroline's death, the Order was fairly well established in the United States and Canada. As early as 1868, a summons for Sisters had come to Milwaukee from Canada. Reverend Doctor E. Funcken, a Resurrectionist, had come from Germany at the request of Bishop de Charbonnel of Toronto to look after the spiritual welfare of the Catholics of St. Agatha and the surrounding district. Sometime after his arrival, a family of nine orphans was brought to him. He secured the services of three pious ladies of the parish to care for them. Later he applied to Mother Caroline for Sisters. The request of the Reverend Pastor was granted, and two Sisters were sent. They took charge of the Orphanage and a few years later of the Separate School.

Gradually, as confidence in the work of the Sisters increased, they were asked to take charge of many Separate Schools - in Ontario, Saskatchewan, and England. Within recent years, houses have been opened in Switzerland, Sweden, and South America. Although originally the Order was founded to teach elementary schools, as time went on, the teachers were called upon to conduct academies and colleges.

In 1926, steps were taken to establish a Canadian Motherhouse. Through the efforts of His Grace, Archbishop McNally, now of Halifax, a most beautiful site was chosen at Waterdown, a suburb of Hamilton. The building was completed by February 14, 1927. All the provinces of the Order: eight in Europe, four in the United States, and one in Canada, are under the control of the Superior General in Munich.

Last year the number of School Sisters in the European Provinces was 5355, and the number of pupils taught by them was 108,219. In the United States there are 5361 Sisters teaching 135,425 pupils; in Canada there are 247 Sisters with 5592 pupils.

SCHOOL SISTERS OF NOTRE DAME are a branch of the Congregation of Notre-Dame founded in France by St. Peter Fourier 1597. In the 17th & 18th centuries several convents were established in Germany .....

The one at Ratisbon was suppressed at the beginning of 19th century, but it was soon restored and remodelled to meet the needs of modern times. ..... In 1834 community consisted of one former pupil of the suppressed congregation, Caroline Gerhardinger, who became first Superior General (Mother Theresa of Jesus). First convent was in Neunburg vorm, Wald, Bavaria. In 1839 removed to suburb of Munich, and in 1843 into a former Poor Clare Convent situated within city limits. From this mother-house in the year 1847 six School Sisters of Notre Dame, on invitation of Bishop O'Connor of Pittsburg, emigrated to America and landed at New York in July ..... By 3 Nov. 1847, three schools were opened. The second and last colony of sisters, eleven in number, arrived from Munich 25 Mar. 1848, and foundations were made at Pittsburg, Philadelphia and Buffalo. In 1850 mother-house transferred to Milwaukee ..... In 1876, owing to its growth

Raw material

Herringer

Duetta,
Sister Mary Antoinette, dtr. of
Catherine O'Reilly and George Herringer
and granddaughter of Wm. O'Reilly
of the Soo.

(School Sister of Notre Dame)

b. 1879
entered 1897
died 1906

Meredith Crescent
Rosedale, Toronto

22 July, 1938.

Mrs. D. O'Donohue,
c/o Sun Life Assurance,
60 Victoria St.,
Toronto, Ontario.

Dear Mrs. O'Donohue:

For my record of nuns associated with Peel county, in connection with my forthcoming history of the Catholic Church in the county, would you please give me the following additional information re Sister Mary Antoinette of the School Sisters of Notre Dame.

Where was your sister born? MILDMAY, ONT. BRUCE County

Where was she educated? (please give any degrees and their dates). MILDMAY and MILWAUKEE By S.S. of N.D.

Where did she enter this Order? MILWAUKEE, WIS.

Was she stationed in any other convent of her Order? (please give details). PEORIA, ILL. LESUEUR, MINN.

Where did she die? MILWAUKEE, WIS

Place of burial? ELM GROVE, WIS. (I think this is a suburb of MILWAUKEE)

Any additional information regarding her work, where she taught etc.? She had so few years as for Gork. entered at 18, professed about 4 or 5 years later + died at 42?

ANGERS, FRANCE.

Mrs. D. O'Donohue. -2-

With regard to Sister Catherine, where was she born? MILDMAY, BRUCE County Ontario

Did she enter the Monastery of the Good Shepherd in ~~Winnipeg?~~ WEST KILDONAN in 1920 Yes, as we lived there at the time she entered from ~~Winnipeg~~ WEST KILDONAN, but she made her 3 years novitiate in Angers, France, where the Mother House is located, returning to Canada in 1923. If not, where? to Halifax for a few years since that at West Kildonan MAN.

WEST KILDONAN an awkward thing, we always think of it as Winnipeg.

She was educated by Ladies of Loretto, Guelph, taking her Teachers degree there.

Was she stationed in any other convent of her Order? (please give details).

Your early reply will be much appreciated.

Yours very sincerely,

MHM/TT

W. P. Bull
per. R.

I think the correct name of this order is Our Lady of Charity of Good Shepherd, but you can, no doubt, verify it by name of Monastery as West Lodge Ave, Parkdale, Toronto. Sorry she made such a mess of this.

R

Ursuline College

"The Pines"

Chatham, Ontario

The birthplace of the Ursuline Order was Brescia, Italy, and the date of birth 1535. The foundress Angela Merici, daughter of John Merici, Notable of Desenzano, Lake Garda, had cherished from girlhood the belief that the betterment of society would be brought about by the proper instruction of young girls in all womanly duties to enable them to live truly Christian lives. After many years she succeeded in surrounding herself with persons suitable to undertake this work of instruction, and the first congregation was formed in 1535. It was placed under the special protection of St. Ursula, who because of the zeal with which she had instructed her eleven thousand maiden companions and led them all to martyrdom with her, in the fifth century had come to be the "tutelary saint of the famous mediaeval seats of learning."

Angela's ideal had now become a reality. The infant society grew rapidly and foundations were made in all the countries of Europe, which have exercised for four centuries,- and still exercise widespread influence through their many schools in every land.

One of the first and most famous foundations was that of Paris, known as the Congregation of Paris. Belonging to this Congregation but from the Convent at Tours, Mere Marie de l'Incarnation (Guyard) and a small band of Ursulines were the first Religious to come to America. They landed at Quebec in 1639 to instruct the Indian maidens in Christianity and founded the now historic Ursuline Monastery in Quebec City.

Mother Mary Xavier (Le Bihan) left her native shores in 1853 to found a house of the Order in America. For seven years she and her companions laboured in Upper Michigan but in 1860 they were persuaded to remove to Chatham, Ontario, where they began the now famous school of "The Pines." From "The Pines" foundations have been made in Alberta, Michigan, Toronto and in Western Ontario. The largest of these are Brescia Hall, an Ursuline College federated in the University of Western Ontario.

"The Pines", Chatham is a residential and day school for girls and young ladies. All branches of learning from the Primary to Entrance to the Universities are taught. The Departments of Music, Household Science and Commercial work are under the supervision of qualified instructors and candidates are prepared for the standard examinations.

Rare material

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TUESDAY, AUGUST 1, 1939.

Life Of Marie de L'Incarnation
Founder Of Ursulines Order Here
Example To All In Early Days

Following is an article on "the body, soul and spirit of the Ursuline home" written especially for the Ursuline Sisters by Colonel William Wood, well-known local historian. It is published on the occasion of the celebration of the 300th anniversary of the arrival of the Ursuline Sisters in this country.

On the First of August, 1639, there landed at Quebec one of the five great founders of New France: Mother Mary of the Incarnation, whose life and work have always been of inestimable benefit not only to the French-Canadians of the past but even to our All-Canadian life, down to the present day. For this prime fundamental reason our whole Dominion may befittingly rejoice, if, on the First of August, 1939, her tercentennial living influence shall have achieved the supreme objective of her own devoted followers; and the world-wide, Catholic, Apostolic, Roman Church, the church she served so well on earth, shall have approved the final evidence to proclaim her "Saint"'

On that auspicious First of August, three changing centuries ago Marie de l'Incarnation became the second of the five great founders whose vivifying influence has never ceased, from their time to our own. In Church and State, and other ways of life, there were other great leaders who came, some few even earlier, most a good deal later; but all for either much less total time or else for less continuous service. The Récollets and Jesuits arrived before the Ursulines. But the Récollets could not man the perilous mission posts alone; and the heroic Jesuits ceased entirely, for a good many years, at a much later time. Then there were the many sterling founders of the British, bilingual, and Canadian Colony, which became the great self-governing Dominion of today. But, of all these, even the seniors never had the chance to serve us for much more than half as long. So we return to the first great originating and continuating five: Champlain the pioneer; Marie de l'Incarnation, the unfailing Ursuline; Laval, the unfailing Bishop; Talon, the colonising genius; and Frontenac, the dauntless Governor-in-arms.

Order Founded In Italy

The Order of the Ursulines was founded in the sixteenth century, at Brescia in Italy, by St. Angela Merici, with the approval of Pope Paul III and the subsequent cordial affirmation of Gregory XIII, The Ursulines, a teaching Order from the very first, soon grew strong in France. And, when they became a strictly cloistered Order, the Crown of France agreed to grant them due protection, provided that the Crown itself could exercise the right of entry. This right passed to the British Crown at the time of the Cession in 1763; and so continues till the present day. Therefore no one, neither clerical nor lay, can enter the actual cloisters, unless granted special permission by His Holiness the Pope, or by His Majesty the King and Emperor, or by the directly responsible personal representatives of either Sovereign Power.

First Girls' Schools In New World

The three devoted Ursulines who landed at Quebec in 1639 at once began to found there the first of all the schools for girls throughout the whole New World; and there, all through the last three centuries, the same school has continued its unbroken record down to the present day. There have been some inevitable pauses. This famous Convent has been through two devastating fires and four strenuous sieges, besides having been used as an emergency hospital after five decisive battles and several direct epidemics. But classes have always been resumed at the earliest possible opportunity The wonderfully comprehensive Journal has always been written up, no matter what the terrors were. And every object of value, either sacred or profane, has always been saved, whenever possible, even at the risk of the devoted saver's life.

No wonder there is such a collection of historic souvenirs as cannot fail to stir the hearts of all who see them now!

For, just let us remember, first, what tragedies and triumphs this famous Convent has gone through, at this the most intensely focal of all the points at which the French, American and British have met together, in either peace or war, during the last three stirring centuries of an ever-changing life. Let us, likewise remember that these souvenirs are not only mere material objects in themselves, but that they also enshrine the soul and spirit of the events which they commemorate.

Excelled In Handicrafts

La Mère Marie de l'InCarnation was a most practical mystic. She understood, and could herself perform, the simplest kinds of daily work. She also excelled in handicrafts. And no ultra-modern "civiliser" of any "savage" races could have bettered her psycho-analysis of the little Indian girls committed to her care. She intuitively sensed the danger of forcing premature "civilisation" upon them. "They must see the woods. Loss of liberty makes them grieve; and grieving makes them ill. We have not "civilised" one in a hundred. "But, though she wisely refrained from any misguided attempt to change these immemorable nomads, within one fleeting generation, into what they themselves would have undoubtedly felt to be mere shackled prisoners, she, just as wisely set to work at compiling handy dictionaries of their unwritten languages—dictionaries which prov-

ed so useful that, even within some living memories, they still were serving their mission purpose well.

Again, but in an absolutely different way, this foundress of Canadian Ursulines was equally practical in times of storm and stress. For when the war-path Iroquois were threatening Quebec, and her stone-walled convent had to be suddenly changed into an emergency fort, she assigned her nuns and her lay sisters to appropriate garrison duties, keeping for herself the most dangerous of all—the carrying of powder and shot under fire.

Intensely Practical

Yes: she was practical; intensely so. But she never divorced the body, soul, and spirit from each other. One of her own spiritual maxims puts this triunion into these few simple words. "The nearer we come to God, the better we can understand our worldly duties; then, aided by His guiding light, we can do them all the better." Now reverse this, in view of these historic souvenirs, and we can see then spring into either commemorative or else true spiritual life, as the individual case may be. So far as appealing commemoration is concerned: take a very different, yet most appropriate, example from outside the cloisters, and in the world of war. What is the mere material value of a Victoria Cross? Its mere gun metal is hardly worth a single dime. And yet its true heroic worth is far beyond that of any gold and jewel; because it never can be won, by any soldier, sailor, airman, except for his having risked his life, on his own initiative, for an entirely worthwhile object, in self-sacrificing action.

As for values that are accountably divine: take the simplest objects within the historic chapel, those that are designed for the same spiritual purpose as similar objects of worship are in all other churches for those of the same faith. Then see how the soul and spirit follow your sympathetic eye as it mounts the gradin steps and frontal, rests on what contains the Eucharistic Host upon the altar; then mounts again to the Crucifix, retable, and all else leads the suppliant, by body, soul, and spirit, to communion with a sympathetic, listening God.

And this brings us back to the foundress, who has inevitably described how suddenly she first realised the real diviner values. "One morning, on the eve of our Saviour's Incarnation, the 24th of March, 1620, when I was commending myself to God in the usual form: In te Domine speravi . . . Lors, en un moment, les yeux de mon espritfurent moment, les yeux de mon esprit furent ouverts . . . " And then, as Saint François de Sales would say, she was initiated into the secret paths leading to the super-human life. How this helped her with her Indian pupils, when she grouped them round her, under that famous tree from which some souvenirs remain! All round the straveling little

(Continued on Last Page)

Sun rises tomorrow at 5.25 a.m.; setsat 8.18 p.m.

Temperature at 8 a.m. today

Life Of Marie de L'Incarnation Founder Of Ursulines Order Here Example To All In Early Days

(Continued from Page 3)

hamlet of Quebec was the dense forest, the lair of heathen savages. Yet in the little Convent of those early days:

.....la solitaire immortelle
Luit en silence dans la nuit.

Yes: Marie de l'Incarnation was often wrapt in silent contemplation whenever the occasion served. But she likewise was the human offspring of a most typical region of a then very regionalistic France: "ce doux pays de la Touraine, le jardin de France, et le plaisir des Rois." Yet did not a very regional Frenchwoman become Saint Joan of Arc?

Inspired and inspiring practical mystic: that is what Marie de l'Incarnation was simply bound to be, if she was ever to succeed in making the Ursulines of those dire days a living force in Canada. The Jesuits were full of dauntless missionary zeal. Nor was any Crusader purer in purpose, or more determined in action, than the Sieur de Maisonneuve, when founding Montreal in 1642. And some of the Cent Associés, to whom the Crown had granted New France in 1627, were more than mere exploiters. But others merely that, and worse: were only absentee exploiters, at no matter what cost to the wretched settlers in the then half-destitute New France. All that these exploiters really cared about was good fur-trade dividends in Paris. And the fur trade itself hung upon a very slender thread of life, which was liable to be cut at any time by the raiding Iroquois, who hated their Huron rivals and all the more for being so friendly with the hated French.

New France on Brink of Disaster

For fifteen years (1648-63) New France was often on the verge of irretrievable disaster, if not death. The Iroquois massacred both Jesuits and Hurons in what was then Huronia (between Lake Simcoe and Georgian Bay). A few years more and the flotillas of their war canoes paddled contemptuously past the miserably impotent little straveling hamlet of Quebec, landed at the Island of Orleans, and killed out most of the wretched Huron refugees, who had sought shelter there. Then they planned the extermination of the hated French, by attacking what, to wild Indians, seemed the strongholds of Quebec and Montreal. But, at Canada's Thermoplyae, beside the Long Sault Rapids, west of Montreal, they were decisively checked by the stockaded French and allied Indians under Dollard; though all the defenders died at bay. Finally, more horribly appalling than even the Iroquois, there came the terrific earthquakes of 1663, when the whole face of the mountains down at Les Eboulements, crashed into the St. Lawrence; and when, for seven months of agonising horror, shock after shock drove nearly all Quebecers mad with fear.

Nearly, but not all; for it was in this same terrorising year that the undauntable Laval founded the seminary which still bears his name; and that Marie de l'Incarnation stood equally fast among her Ursulines, who fearlessly joined her in stilling the terrified cry of "back to France"! and in persuading the more courageous that their Canada was about to enter an era of prosperity, not the final throes of death.

Then came the one great fructifying era of New France, and of French dominion in America (1665-1700); when the great coloniser Talon kept real immigration in full swing for seven pregnant years; when Tracy and Courcelle defeated the Iroquois; when Frontenac defeated the first American invasion, which reached Quebec from New England under Phipps; and when the French and French-Canadians, for one bright flash of hope, seemed [illegible] their one supreme objective of controlling the three great gulfs (Hudson Bay, St. Lawrence, Mexico) the four great rivers (St. Lawrence, Mowhawk-Hudson, Ohio, Mississippi) and the five Great Lakes. Moreover, an intellectual life was also taking root, under the stimulus of so keen a friend of Molière as Frontenac, and such a great biologist as Michel Sarrazin, who was elected a correspondent of the Académie Royale des Sciences together with Sir Isaac Newton. Finally, both Church and State agreed that their French Canada was still to be the colonising home of hand-picked Roman Catholics—and no one else.

Courageous Nun Dies 1672

The year the one great coloniser, Talon, left New France, and its great defender, Frontenac, arrived. 1672, was also the great commemorative year in which, on the unforgotten last of April, La Mère Marie de l'Incarnation died. To all Ursulines, down to the present day, this earthly death transfigured her into a Heavenly soul, from whom her former vivifying influence still increasingly responds to all their faithful prayers.

The final era of New France was of continual relative decline, from the restrictive Treaty of Utrecht, in 1713 to the Cession of 1763. The fundamental reason was that there was no more immigration. Compared with the constant stream that flowed into the thirteen British colonies there was no more than the very faintest trickle of a few sporadic settlers into the whole of French America. The real immigration age lasted for only seven years, the seven fertilising years of Talon's colonising genius (1665-72). The vanguard came. But there was no main body. The ever-increasing relative decline went surely on, toward the final fall. There was one long period of unusual peace and good administration. But as the inevitable end approached, the vile blood-sucking Bigot gang sapped the remaining strength of New France; and this in spite of the sterling qualities of its genuine population, with their faithful leaders in the Church, and with the experts gallant service of such an army leader as the four-times-victorious Montcalm; defeated once, through no fault of his own, and buried in the historic Ursuline chapel, where he is still honoured by everyone of either French or English tongue, who knows the historic truth.

Our tale is almost told. For although we are only halfway through it now, the history of British Canada is so much better known to English-speaking people that no more than a few brief glances at a few key points are really needed here.

Cloisters Well Protected

Five days after the world-famous Battle of the Plains the victorious British army occupied Quebec. Strange uniforms, strange faces, strange voices: all came in victorious during the crisis of a great world war. But if M. Georges Ancel had been there then, he might well have made the same little speech with which he used to welcome the Canadians who landed near his Norman home during the Great World War of our own time. "We French and British used to fight each other a good deal in the past. But we used to fight like gentlemen." For General Murray protected the cloisters as well as any King of France (and the grateful Ursulines still preserve the table at which he always worked.) Still more impressive, and more pervasive, was the self-denying kindness of the British rank and file, who, of their own accord gave over one whole day's rations every week to the sick and poor French-speaking people of Quebec.

Fifteen years later, the centennial year of the great Laval's enthronement as a Bishop in 1674, Murray's successor, Carleton, had the pleasure of seeing the famous Quebec Act passed through the British Parliament. This Act guaranteed all the accustomed rights and privileges of the Roman Catholic Church, with reference to people of its own communion. In the British Canada of 1774 (as in P.Q. today) the R.C. Church enjoyed the governmental guarantees, without the [illegible]

INDIA ADVANCING

Bombay. — Adult "literacy" classes to accommodate nearly 8,000 were opened in May by the "Bombay Literacy Committee," Three alternative methods have

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SOVIET PILOT KILLED

Moscow, Aug. 1 — (AP) — Mikhail Alexeioff, Soviet pilot known for altitude flights and recently as a test pilot of military planes, was killed today in performance of duty.

Forty-four persons were missing today after a motorboat, operating between Sama and Leyter Islands, overturned in a heavy sea. There were 80 aboard.

Quebec Chronicle

ENCYCLOPAEDIA BRITANNICA volume 22.

p. 903.

New material

URSULINES, a religious order founded at Brescia by Angela Merici (1470-1540) in November 1535, primarily for the education of girls and the care of the sick and needy. It was approved in 1544 by Paul III, and in 1572 Gregory XIII. declared it a religious order under the rule of St. Augustine. In the following century it was encouraged by St. Francis of Sales and the Ursulines in Canada did valuable work among the French, the Indians and half-breeds. About 1700, the order embraced some 20 congregations, with 350 convents and from 15,000 to 20,000 nuns.

To - Rev. Mother Immaculate,
Brescia Hall,
LONDON, Ont.

Dr. Bell's wife's brother-in-law

DWYER, Mary Josephine, born ....Napanee, Lennox Co.
(please give date and place of birth)

daughter of John Dwyer and Margaret Helen

Rennie (Brampton); sister of Dr. Robt. J.

Dwyer; educated ...Brampton High School.
Jarvis St. Collegiate Institute, Toronto; Convent
de La Presentation de Marie, Quebec; Tor. University.
(please show where educated, giving dates of any degrees)

Mother Immaculate; entered Ursuline Community,

Chatham, ..1908.....;
(date, please)

(Please add what Convents, Colleges, etc., of your Order that you have been stationed at, showing offices held, with dates in each case).

acked by card 29/11/38

The Pines, Chatham, 68
Nov 27; 1938.

My dear Mr. Ball.

Your kindly resumé of personal information is true to fact, with the exception of the location of Les soeurs de La Presentation de Marie, a French Order from somewhere in France. In this country, their Motherhouse is in St. Hyacinthe but they had Mission houses in Quebec Province & in the Eastern States. They had no convent in Quebec City - possibly they have now. The nuns were all French, and English was a treat for about five students - when we could manage a private chat - which was not often.

With kind regards to your sister and to yourself and wishing you every success

Yours sincerely.
M. M. Immaculate.

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Yours sincerely.
M. M. Immaculate.

Dwyer.

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The Pines,
Chatham, Nov. 18/38.

My dear Mr Bull,

In reply to your favor of the 7th. instant, I am sorry to have kept you waiting, but only yesterday was I sure of the necessary facts.

First, the title. "Religious of St. Ursula" is quite correct and is frequently used.

Dates have always been troublesome to me, but the following are correct -: from 1921 to 1926 I was Superior at St. Angela's in London. In September 1926 I was transferred to Brescia Hall, London, as

I have taught in London and in Chatham; in fact my religious life has been spent in these two places.

Trusting this information is satisfactory, I wish you every success in your painstaking, literary work, with kind regards to your sister and to yourself

Yours sincerely,
M. M. Immaculate.

as Superior, and Dean of the College. My tenure of office in this capacity ended in 1930 but I was re-appointed Dean of the College until 1933, when I was sent back to St. Angela's College to resume my place in the ranks.

After two years at St. Angela's I was assigned to The Pines, my present abode.

According to the Ursuline Constitution Superiors hold office from three to six years or, as in my case, a transfer usually means three additional years, - then the Superior cannot hold any office for at least one year. A nun cannot be Superior of two houses at one time

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To Mother M. Immaculate,
The Pines, Chatham, Ont.

DWYER, MARY JOSEPHINE (Mother M. Immaculate):

born Napanee; daughter of Jno. Dwyer &

Margaret Helen Rennie (Brampton); educated

Brampton High School (with brothers Jas. &

Dr. Robt. J., also author & his sister Mrs.

R. O. Mackay). Jarvis Collegiate Institute,

St. Hyacinthe
Presentation Convent, Quebec Province & Univer-

sity of Toronto; entered Ursulines, Chatham,

1908; superior St. Angela's Coll.,London,

1921-6; superior Brescia Hall, London, 1926-30;

Stationed
dean Brescia Hall, 1926-33; St. at Angela's Coll.,

and at
London, 1933-5; The Pines, Chatham, 1935--.